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DIDACTICS OF GERAINT *.

THE SONG OF THE BLUE BARD OF THE CHAIR.

THERE are ten oppressions of benevolent beings,
That destroy the world to the end :
Woe to the men where they are !

The violence of the mighty ones and their domination
Over the laborious commonalty :
Woe to such as feel them ! direful woe !

The inattention of bishops
In chastising evil men :
Woe to them in the day of doom in the presence of HUON † !

* Some "Aphorisms" of Geraint have already appeared in the CAMBRO-BRITON, vol. i. p. 329. accompanied by a brief biographical notice of the presumed author, who is generally supposed to be no other than the learned Aser, commonly called Aserius Menevensis, the friend and adviser of the illustrious Alfred. Geraint was known to his countrymen by the bardic appellation of *Bardd Glas*, or Blue Bard, to which he became entitled from being a presiding bard, or "bard proper, according to the right, privilege, and custom of the bards of the Isle of Britain," whose official dress was sky-blue, as that of the Druid was white, and that of the Ovate, green. From this circumstance Geraint is presumed to have derived his name of *Aser*, which appears to be a literal translation of the Welsh *Glas*. The following moral triplets, ascribed to him, are extracted from the Welsh Archaiology, vol. iii. p. 143, where they are said to have been copied from the Book of Joseph Jones, of Caer Dyv, or Cardiff, written about the year 1590. Some other similar remains, contained in the Archaiology, will occasionally be translated under the general head above adopted.

† The name of HUON, or the Pervader, applied to the Deity, appears to have been originally used for the sun, when it was an object of worship among most nations. Its correlative term, HUAN, the pervading essence, was anciently, and still continues, a poetical epithet for the same luminary, as in the following lines of Gwalchmai :—

" Mochddwyrëag huan hav dyfestin,
" Maws llavar adar, mygr hiar hin."

The early-rising sun of summer is hastening,
Melodious is the voice of birds, splendid the sound-diffusing weather.

In the second volume of this work, p. 69, the reader will find some interesting particulars respecting the term HUON, and its connection with other ancient mythological names.

Greediness, from avarice and sheer usury,
For obtaining goods and wealth :
Woe to them in doom, unwise men !

Perjury without shame
Amongst a generation insincere :
Woe to them in doom before DOVYDD * !

Flaunting vanity in dress,
In contrast to the wise ones of former ages :
Woe to such as cherish it before the NER † of the heavens !

The timidity of a people cultivated,
Fearing to open the mouth :
Woe will be to them in the day of wary scrutiny !

Coldness amongst kindred
Extinguishing love in countries :
Woe to those from the sway of the tyrant !

Drunkenness and every indulgence,
So far that no one loses his countenance :
Woe to them because of their folly !

Notorious adulteries,
Without any one judging them criminal :
Woe to those beings without controul !

Dealing with law unjustly,
Without caring for what is right :
Woe to those who do it because of their full requital !

Woe then to them ! saith the Blue Bard,
Who have guarded their propriety :
Woe to those who shall be thus through disgrace !

* The appellation of DOVYDD is often used for the Lord, and is expressive of his controuling power : it means literally the Tamer.

† The term NER is also appropriated to the Supreme Being, and means one that has self-energy ; it is the root of *nerth*, the common word for strength. We have, altogether, more than twenty ancient epithets for the Deity, a list of which was given in the preceding volume, p. 104, accompanied by a few illustrative notes. We propose, however, to enter, on some future occasion, into a more detailed examination of this interesting subject.

Woe to them ! those of the demoniac tribe,
 Who inhabit the cold sloughy quagmire :
 Woe to them on account of their punishment in hell !

Be mine a life devoid of self-perdition ;
 Be there not to men secret communion with vice ;
 And with this my endowment God will deliver me.

Be mine a life without corrupt tendency,
 Considering of my end ;
 Thus mine will be the protection of the NER of peace.

May aptly-reasoning meditation be mine,
 Separating myself from sin ;
 So God will protect me in the day of doom.

Thus sang the Blue Bard of the Chair.*

* Subjoined to this " Song" of Geraint, the Archaiology contains the following note :—" The Blue Bard of the Chair was living in the time of Alfred, king of England, and it is said by Edward David, of Margam, " that he went to that monarch in the capacity of *Bardd Teliaw*."—We cannot now determine the precise signification of the words *Bardd Teliaw*, here used ; but a bard, in former times, was synonymous with philosopher, or one versed in general knowledge, its exclusive application to the poetical character being only of modern origin. The verb *Teliaw* stands here as a participial noun, and means a perfecting, harmonizing, or beautifying. Hence the *Bardd Teliaw* may have been the organizing or systemizing bard, or, as we may denominate him in conformity with modern usage, a Master of Arts. If it were necessary to apply the term, *Teliaw*, to any particular branch of art or science, it would be most appropriate to that of *Music* ; but even, if Geraint went to Alfred as a master of this art, it must still have been as a man of general learning and science, that he was patronized by the illustrious monarch. TEILAW, the name of the patron saint of Llandav, is a regular inflection of *Teliaw*, and in the Welsh Charter, in the *Liber Landavensis*, it is written TELIAW. We have also an ancient bard, who is called, indiscriminately, *Ystyfan Vardd*, and *Ystyfan Vardd Teilaw*, but whether as being bard to the saint, or as having that title independent of him, it is now scarcely possible to determine.—Edward David, upon whose authority the above note in the Archaiology is given, was the secretary to whom was assigned the office of arranging the bardic memorials collected at a *Gorsedd*, or General Assembly of Bards, held, in the year 1620, under the auspices of William Herbert, Earl of Pembroke. He died in 1690.